

Tantum vires vires Triumphat

O R

SCOTLANDS

Late misery bewailed; and the *Honour*
and *Loyalty* of this *Antient*

KINGDOM.

Asserted in a

SERMON,

Preached before His Majesties High
Commissioner, and the Honourable

Parliament of the Kingdom of Scotland, At
Edinburgh the 17. day of *February*. 1661.

By Mr. JOHN PATERSON, Minister of the
Gospel at *ABERDENE*.

*Ezekiel 7. 23. Make a Chain: for the land is full of bloody
crimes, and the city is full of violence.*

Printed at *Edinburgh*, and Reprinted at *London*
for *James Thrale*, 1661.

SCOTT AND SONS

STERLING

TO THE
TRUELY NOBLE,
Valorous and Famous
L O R D,
The Earl of
MIDLETON,
Lord Clairmont and Fettercairn, His
Majesties High Commissioner for
SCOTLAND.

May it please your GRACE,

THe simple strain of the following Discourse,
being adorned with no Flowers of Rhetorick,
no entisements of humane Eloquence,
nor swelled with Citations of Humane
Writers, Ancient, or Modern, speaketh
it out sufficiently to all men of Spirit or
Candor, that it is not Pride or Vanity,
that hath put it to the Presse; but the true reason
wherefore it appeareth to the World so publickely, is to
prevent and obstruct the Misrepresentations of other, who
having

Epistle Dedicatory.

having taken it by swift writing when it was delivered, may perchance wrong the Authour, either from mistake or prejudice. When it cometh abroad, I know it will meet with such entertainment, as Papers of a more Elaborate and Judicious composition have done before. Who knoweth not, Envy and Malice, to be a restless Wretch, like a filthy Flie which seeketh all the body over for a Soar, and when she cannot find one, she maketh one? I should wish to be free of such Wasps; but since it is not probable, that it can be so, in this Conjunction of Affairs and blessed Revolution, when mens Spirits are not to be seen in their Faces, nor their Loyalty to be known by their Rhetorick: I have adventured upon those mens Criticisms, to whom I neither stand nor fall. Let none think that I presume in such a plain Discourse, to reach the Learned, who are more knowing nor my self; yet the Ignorant, and such as have flected hithertill, upon the surface of Business, may be brought to some serious consideration, how deeply the Stability and Peace of a Nation, which is truly MONARCHICAL is founded: and if I shall meet with a cloud of Obloquie, Malice, and Prejudice, for speaking the truth in freedom and soberness, Who shall shelter me, but your GRACE and the High Court of PARLIAMENT, at whose command I did preach? Therefore let it not offend your GRACE, that I have presumed to affix your Name to such a worthless Piece, and offered it to your Judicious View and Censure: I have no excuse, but my real Respects and Affection to your GRACE (to whom I am so much engaged for your so many undeserved Civilities) which have emboldened me to lay it down at your feet, and to let the World see it under your GRACES Patrocinie. If I know my self well, I account Flattery below me; but I know it is Justice to speak the truth of all men, and especially of those whom God hath made the Shields of the Earth: Yet your GRACES innate Modesty maketh me sparing; and therefore I shall only say this, that the LORD hath made your GRACE a polished Staff in his own hand under the KING'S MOST EXCELLENT MAJESTY, to raise up

Epistle Dedicatory.

a poor sinking Land from the deep waters of Tyranny, Confusion, Trouble and Anarchy: to vindicate the Honor of this Ancient NATION, over which some Unnaturall men had stretched a black Cloud of Disloyalty and Reproach, to Assert and Restore His MAJESTIES just Power and Prerogative: to sweep down many Spiders Webs, which the Iniquity of the late Times had woven, to the great offence of GOD, Scandall of the Protestant Religion, to the sad Affliction and bearing down of His MAJESTIES most Loyal and Faithfull Subjects. The LORD hath made your GRACE and this Noble Court of PARLIAMENT, eminently Instrumental to settle this long tossed NATION, upon a solid Basis of Religion and Righteousness, to break Yokes, and undo Heavy Burthens, and it shall be your Honor, and the Honor of this Noble and Loyal PARLIAMENT in all Generations to come, to be called (under GOD, and the KINGS MOST EXCELLENT MAJESTY) The Repairers of SCOTLANDS wofull Breach, and Physicians of our sad Distempers. Go on as you have begun to act valiantly and prudently for GOD, for RELIGION, KING, CHURCH and COUNTRY, and the Lord shall be with you. This shall be the daily Prayer of

My Lord,

Your GRACES most humble

and affectionate Servant,

Mr. JOHN PATERSON.

[illegible]

104

Yours truly,
John D. Lee

...and the ...

MR. JOHN T. CLERSON

TANDEM BONA CAUSA TRIUMPHAT.

Ezek. 7. 23. *Make a chain; for the land is full of
Bloody crimes, and the City is full of violence.*

I Mind (Godwilling) to speak on this Text. First, by
way of *Explication* as it relateth to the *Jews*, and to
their condition when the Prophet *Ezekiel* pend it.
Secondly, By way of *Application*, to the *State* and
Condition of this *Kingdom*, both as it was of late, as
it is at present : and as I humbly conceive, it ought
to be for the time coming.

You may be pleased to take up the words into two main
Points. First, We have the *Jews* condition when *Ezekiel* de-
livered this speech to them, and that is holden forth under
the Emblem of a *Chain*, not a *Chain* of Gold, nor a *Chain*
of Honor, but a *Chain* of Bondage and Captivity. Second-
ly, We have the cause wherefore a *Chain* was their lot, or
wherefore they were given over to *Bondage* and *Captivity*,
and that is their *sins*, their overspreading iniquity, the Epide-
mical wickedness which had overflowed both *Country* and *Ci-
ty*. For the land is full of bloody crimes, and the City is full
of violence.

Point

2 Tandem bona causa triumphat.

Point 1. We have the State and Condition of the Jews at this time, and that was, *wofull, miserable and slavish*, this is holden out under the Emblom of a *Chain*. The *Septuaginte* in their Translation of the Old Testament, render the word *Trouble*, the *Vulgar Latin* renders it *Conclusion*, or an *end*, make an *end*: But the *Hebrew Word* carrieth properly a *Chain*, it is that same word that is used, *1 King. 6. 21.* where there is mention made of *Chains* of Gold before the Oracle, and so do the *Jewish Rabbies* read it. Anent this Point of the Text, I mind (God willing) to hint at three particulars.

1. What *likeness* or *resemblance* there is betwixt a *Chain*, and the *bondage* and *Captivity* of a Land. 2. I shall (God willing) speak of the makers of this *Chain*. *Make a chain, &c.*
3. Give you some *Doctrines* and *Uses* from this first branch of the Text, and proceed.

First, The *Bondage* and *Captivity* of a Nation, is compared to a *Chain*; because as a chain of Iron, as an engine, that restraineth a man from his naturall *Liberty* and *Freedom*: so *Bondage* and *Captivity* depriveth a Nation of their *Civil* and *Ecclesiastick Liberty*. A people that are under *Bondage*, *Captivity*, and *Slavery*, may walk up and down the streets, by a natural and animal motion; but as to any *Civil* or *Publick Concernment*, that Land is but in a *Chain*, they have no freedom to act, neither as *Civil* men, nor as *Religious* men: Such was the condition of the Jews, when *Ezekiel* did write this, they were in a *Chain*, fettered, deprived of their *Freedom* and *Liberty*, and that both in reference to their *Civil*, and to their *Church State*. As for their civil capacity, they were ruled, overruled and tyrannized over, by *Strangers* and *Conquerours*: and for their *Religious Liberty* as *Church Members*, any thing they enjoyed that way, was but a shadow of *Liberty*: As may be seen, *Dan. 4.* by that *Idol* set up by *Nebuchadnezzar* in the plain of *Dura*.

Secondly, The *Bondage* and *Captivity* of a Nation, is fitly compared to a *Chain*; because to be bound in *Chains* of Iron, is a sad and comfortless condition: Such is the condition and

and state of a Nation that is under Bondage and Slavery, their condition is most sad and lamentable, it is a very comfortless state; such was the Jews condition at this time, they were in Chains, in a very sad and comfortless condition, Psal. 137. When we sat by the rivers of Babilon, there we wept, we hang'd our harps upon the willow trees. And Lament. 1. She weepeth sore in the night, and her tears are on her cheeks, amongst all her lovers she hath none to comfort her, all her friends have dealt treacherously with her, Juda is gone into captivity.

Thirdly, Bondage and Captivity of a Nation is fitly compared to a Chain; because as a Chain of Iron laid upon a Malefactor is a heavy burden to him, so that the poor creature cannot walk nor stir, even so a Land that is under captivity and bondage, hath a great weight on it, a weight that presseth it fore down: This was the Jews condition at this time, their Chain was heavy enough. Lord, thou hast made our chain heavy, Lam. 3. 7.

Fourthly, The bondage and captivity of a Nation is fitly compared to a chain, because of reproach and disgrace; for as it is a discreditable and disgracefull thing to be bound in chains and fetters of Iron; so a Land that is brought under Bondage and Slavery, is in a disgraceful and discreditable condition.

Fifthly, The bondage and captivity of a Nation is called a chain; because, as poor malefactors that are bound in chains and fetters, ordinarily are the object of scorn and derision, at least to the rascality, although any that hath true humanity in their breasts, can pity the worth of Malefactors, Even so a Nation in bondage and captivity, is but an object of scorn and derision to their enemies: So Psal. 137. Let us have some of your Hebrew songs. We are a reproach to our neighbours, saith the Royal Psalmist.

Sixthly, The bondage and captivity of a Nation is compared to a chain; because, to be bound in chains of Iron; implieth a purpose to keep the poor creature sure, that he escape not: Even so these that maketh a people captive, they study to lay such strong Chains and Bonds on them, that they

may never be able to escape out of their *bondage*, and recover their former *liberty*: there is no human policy that they leave unessay'd to keep that people fast in their *bondage* and *slavery*.

Lastly, The *Captivity* and *Bondage* of a Nation, is compar'd to a *Chain*; because as these who keep *Malefactors* in *Fetters*, have a further purpose against them, to bring them to *Trial* and *Execution*: Even so these who Conquers a Land, and brings it under *Bondage*, they have still some further purpose to bring that people more and more under *Slavery*; for it is not ordinary for those who leadeth a *Nation captive*, and mindeth to fix their *Tyrannie*, to do their worst at first, except it be in the heat and fury of *Battel*, but to wreath on the yoke piece and piece, till they render them absolutely incapable of a revolt.

2. The second particular propos'd on the first *Branch* of the *Text*, was, Who were the *makers* of this *chain*, *Make a chain*, &c. As to this I say, There were several *Makers* of this *Chain*, every one in their own *Line* and *Consideration*. First, God made this *Chain*, as the *Sovereign* and *Great Judge* of the *World*. Secondly, the *Jews* themselves had a very eminent hand in making this *Chain*, by their *sins* and *abominations*. Thirdly, The Prophet *Ezekiel* had some hand in making of it, in a Ministerial sense. Fourthly, The *Chaldeans* and *Babylonians* had an *Immediat* hand in making it.

First, I say that God made this *Chain*: It was the *Lord* that brought this sad *captivity* and *bondage* upon the *Jews*, it was the *Lord* that sent them *captive* to *Babylon*, it was he that brought up that Northern Army against them, he rais'd up the spirit of that hasty and furious *Nation* against his own people, and this he did out of his *Sovereignty* and *Justice*.

Secondly, The *Jews* themselves had an eminent hand in making this *chain*, by their *sins* and *abominations*, by provoking the *Holy one of Israel* to anger: and I am apt enough to believe, that even several *unnatural* and *treacherous* men amongst the *Jews*, had a hand in making this *chain*, by their
treacherous.

treacherous compliance with the *Babylonians*; for you shall read in few Stories, that ever a *Nation* or *Kingdom* was invaded and conquered by an *Enemy*, and brought under a *Chain of Bondage*; but alwaies some unnatural *Monsters*, some *Hypocritical*, *Temporizing*, *Self-seeking Traitors*, have complied with the *Enemy*, I mean, complied actively and vigorously.

Thirdly, The Prophet *Ezekiel* and other Prophets, had some kind of hand in making this *Chain*; for you see the command here is given to *Ezekiel*, *Make a chain*. It is on this account, that the Lord saith, *I have bewed them by my Prophets*: And, *Jer. 1. 10, See, I have set thee this day over the Nations, and over the Kingdoms, to root out, and to pull down, and to destroy*. Now *Ezekiel* and other Prophets, had a hand in making this *Chain*. First, *Prædicendo*, by foretelling the *Jews* captivity, before it came, *Jer. 18. Thus saith the Lord; behold I frame evil against you*. Secondly, It may be said in some sense, that *Ezekiel* and other Prophets, had a hand in making this *Chain*, *Comminando*, by threatening it as a sad imminent *Judgment*. And, Thirdly, by making the hearts of the people *Fat*, through their own corruption, and obstinacy. *Go, make the heart of this people Fat*.

Fourthly, the *Chaldeans* and *Babylonians*, had an immediat hand in making this *Chain*, as the *Instruments of G O D*, and the *Executioners of his wrath* upon the *Jews*, and that in these *Considerations*. 1 They projected this *Chain*, they did in their secret *Counsels* and *Designs*, plot and contrive, to bring the *Jews* under *Bondage*. 2. The *Babylonians* had an immediat hand in making this *Chain*, by an actual *Invasion*: they not only plotted, and designed to invade the *Jews*, but they did actually invade them. 3. The *Babylonians* had an immediat hand in making this *Chain* for the *Jews*, by *Overcoming* and *Conquering* them. 4. The *Babylonians* had an immediat hand in making this *Chain*, by leading many of the *Jews* captive to *Babylon*: in making them *Exyles* from their native *Country*. 5: The *Babylonians* had an immediat hand

8 *Tandem bona causa triumphat.*

in making this *Chain* for the *Jews*; by *Garrisoning* many parts of their *Countrey*. 6. By appointing of *Rulers* and *Governors* over them that were for the most part *Strangers*. 7. By laying on them sad *Impositions* and *Taxation*. And thus you may see who made this *Chain* to the *Jews*: *GOD* made it as a most just *Judge*, to punish the *Jews*, for the abuse of their *Liberty*, and for their other *Sins*: The *Jews* made it as *Malefactors*: the *Prophet* made it as the *LORDS* *Messenger*: the *Babylonians* made it, as the *LORDS* *Executioners*. Now before I pass this first branch of the *Text*, Make a *chain*, &c.

Obs. 1. That the *LORDS* own people may meet with a *Chain*: they may be brought under sad *bondage* and *captivity* for their *sins* and *iniquities*. This was the lot of the *Jews* many times: they were in *Chains* and *Bondage* in *Egypt*: in *Chains* by *Tiglath-Pileser*: made *captives* by *Salmanexer*: by *Senacherib*: by the *Captains* of the *Host* of the *King* of *Assyria*, who carried *Mannaſſeh* captive to *Babylon*. I say, a people in whom *God* hath a special interest, may meet with a *Chain*: they may be brought under sad *Bondage* and *captivity*, like poor *Malefactors*, that are fettered in *Chains* of *Iron*; so that *Turkish Argument*, from success or not success to just fy or condemn a *Procedor*, is ill *Divinity*: This sandy argument was too much plyed in our late *Troubles*.

Obs. 2. That who so ever be the immediat *Instruments* of the *Chain* of *GODS* people, *God* is the chief and principall *Autor* thereof himself: It is the *LORD* who commands to make this *Chain*, Make a *chain*, &c. I say, it is *GOD* in his *Soveraignty*, *Justice*, and *Righteousness*, that maketh *Chains* for a *Land*: who ever be the immediat *Instruments* of their *bondage* and *captivity*; And therefore it is their duty to look beyond *Instruments*, to a far higher hand, than creatures are: so did *Job*, and so did *David* to *Shimei*.

Obs. 3. That before *GOD* bring a judgment upon a *Land* or *Family*; he giveth them some warning before hand: some time to repent and escape the *wrath* threatened: So dealt

Tandem bona causa triumphat.

7

Deal **GOD** with the old *World*: so with the *Jews* and *Jerusalem*, *Matth. 12.* But I come to the second branch of the *Text.*

Point II. Wherein we have set down the cause wherefore this chain of captivity and bondage was made for the *Jews*, and wreathed about their *Necks*, and that was for their *sins* and *iniquity* (*For the land is full of bloody crimes, and the city is full of violence.*) Here let us consider these things. 1. The particular *sins* challenged upon the *Jews*, *Blood* and *Violence*. 2. The hainousness of these *sins*, they are not ordinary *sins*, but *crimes* and *bloody crimes*. 3. The universality or the overspreading of these *sins*, it was both *Country* and *City* that was infected with them. 4. The height of these *sins*, the *Land* and *City* was filled with them, their *sins* were come to a great height.

First, The particular *sins* wherewith the **L O R D** by his *Prophet* challengeth the *Jews*, are wrapt up in two words, which are very large and comprehensive, *Bloody crimes* and *violence*. I shall first (*God willing*) open these two words, *Bloody crimes*, and *violence*. Secondly, Shew you how many wayes a *Land* may be defiled with *blood*, or with *bloody crimes*. Thirdly, How many wayes a *Land* may be defiled with *violence*. Then I shall come (*God willing*) to apply the whole *Text* to this *Kingdom* and *Nation*.

1. The two words which the *Prophet* maketh use of here, to express the *sins* of the *Jews*, are *Bloody crimes* and *violence*. Some *Writers* take this expression, *bloody crimes*, in a general sense, for all hainous and greivous *sins* whatsoever; especially for capital and criminal *sins*, deserving death by the judicial *Law*: Such as *Idolatry*, *Deut. 13.* *Blasphemy*, *Lev. 24.* *Witchcraft* and *Sorcery*, *Beastiality*, *Sodomy*, *Lev. 20.* *Rapes*, *Deut. 22.* I deny not but the word may bear this large sense: but I take it more strictly for shedding of *Innocent blood*, and that by them that had the Power in their hand, and pretended to do *Justice*: some render it the Judgements of *Blood*: did not *Manasseh* make the streets of *Jerusalem* to swim with *Blood*,
with

with Innocent Blood ; as may be cleared from *Isaiah 1. and 59. Your hands are full of Blood.* And for the word *Violence*, by it we are to understand every thing that is contrary to *Justice*, to *Equity*, and *Rightconesse*, Especially *Robbery* and *Oppression*, false, unrighteous, and unjust *Dealing*. *Zeph. 3. Wo to her that is Filthy and Polluted, Wo to the oppressing City: Her Princes within Her, are roaring Lions, Her Judges are evening Wolves: they suck the Blood of the Poor, they eat their Flesh, and they gnaw their Bones.* So is it *Jer. 6. Cast a mount against Jerusalem, this is the City to be visited; for she is wholly Oppression in the midst of her, Violence and Spoil is heard in her Streets.* Thus the two great National sins, which brought this Chain of Captivity on *Juda* and *Jerusalem*, was *Innocent Blood*, *Injustice*, *Oppression*, and *Violence*.

2. The second particular on this branch of the Text, was, How many wayes a *Land* may be defiled, or filled with blood, I shall only name some of many. 1. By private man-slaughter, I mean occasional slaughter. 2. By murder, or by lying in wait to kill. 3. By these damnable Duels, which are condemned by all sound Divines, and sound Politicians, & ought to be most severely punished, especially in the Challengers. 4. A *Land* may be defiled with blood, by an unjust and unlawful *War*. 5. By cruel and bloody Plots, Conspiracies, and Massacres: such as that of *Paris*, where the blood of 30000. Protestants was shed at one time: So was *Ireland* defiled with blood, with the innocent blood of many thousand Protestants. Which horrible cruelty, some, yea, too many were not ashamed to lay to our late murdered KING'S door, most falsely and unjustly; but that was not the first lye, which his implacable and treacherous Enemies invented, & which evil mens Tongues sounded out against him. Oh! to have branded such a Religion, Innocent KING, with such damnable, bloody cruelty, how horrid a guiltinesse was it before GOD. But, 6. A *Land* may be polluted with blood, by false and unjust Sentences pronounced on the Bench, even that which should be the Seat of Justice. Lastly, A *Land* may be defiled with blood, with

with innocent blood upon *Scaffolds*, when innocent and just *Persons*, are most unjustly and cruelly *Murdered* and *Butchered* like *Beasts*.

3. The third *Particular* on this *Branch* of the *Text*, was, How many wayes a *Land* may be defiled with *Violence*, or with *Injustice*, *Oppression*, and *Unrighteousnesse*. I shall only name some few.

First, A *Land* or *City* may be defiled, with *Violence* and *Oppression*, even in bargaining, in buying and selling, *Lev. 25.* When thou sellest any thing to thy neighbour (and consequently when thou buyest any thing from him) you shall not oppress one another.

Secondly, A *Land* or *City* may be defiled with *Violence*, when that which is justly due to any *Person*, is unjustly, violently, or falsely detained from them, *Jam. 5.* Behold the hire of the labourers, who have reaped your harvest, which is detained by you by fraud, cryeth. It is *Violence* and *Oppression*, and so is all *Unrighteousnesse*, *Mal. 3.* I will be a swift witness against these who oppress the hireling in his wages.

Thirdly, A *Land* or *City* may be defiled with *Violence* and *Oppression*, when too heavy and insupportable *Burthens*, *Taxes* and *Impositions*, are laid on it, which it cannot bear without sighs and groans : and this may be not only the fault of the *Supream Powers*, but even of *inferiour Powers* and *Rulers* of a *Land*, by an unjust and unequal dividing, and laying on of publick *Taxes* and *Burthens*, when the poorer sort of people are taxed and rated beyond, not only their power, but beyond their due proportion, and the richer sort spared : to take the burthen of the *Rich*, and to lay it on the *Poor*, is a horrible *Violence* in the sight of *JEHOVAH*.

Fourthly, A *Land* or *City* may be defiled with *Violence* and *Oppression*, by perverting or delaying of *Justice*, when the *Poor*, the *Widow* and the *Fatherlesse*, are born down in *Judgement*, in their just and righteous *Cause*, by the *Richer* sort, whether it be by *Money*, *Friendship*, or *Money*, *Isa. 1.* Every one loveth gifts, and followeth rewards : they judge not the fatherlesse

fatherlesse, nor doth the cause of the widow come before them. To delay or pervert Justice, is horrible Iniquity and Violence.

Fifthly, A Land may be defiled with Violence and Oppression, by Ingrossers and Monopolizers.

Sixthly, A Land may be defiled with Violence by Sacriledge, when people maketh a prey of holy things, of those things which are devoted and consecrated to GOD, to his Church, to the Poor, to Pious uses: these are they who devour holy things, Psal. 83. *Let us take to our selves the houses of God in possession.* These are Sacrilegious Oppressors, and their sin is Sacrilegious Violence: They deal with the Church as *Dionysius* dealt with *Iupiter Olympus*, he took from that Idol a Garment of masse Gold, which *Hero* had dedicated of the Spoils of *Carthage*, saying, It was too heavy for Summer, and too cold for Winter, and put a Garment of VVool about the Statue, saying, This is fit for both seasons of the year.

Lastly, A Land may be defiled with Violence, by imposing and tyrannizing over mens Consciences, and that is the saddest oppression of all, when force and violence is done to the Conscience (I mean) in point of mens judgement, when they are content to submit and conform in their practise, especially in things which are in themselves, but meerly problematick and disputable, and which may be holden *pro* or *contra*, without any hazard or losse of Salvation, or of a good Conscience: matters whereament Pious and Learned Orthodox Divines, are not agreed among themselves. VVhen such things are imposed upon mens Consciences, as necessary and Fundamental Truths, this is horrible Violence. As to the Universality, or Overspreading of these sins amongst the Jews, both Country and City were defiled with Blood and Violence: And as to the height of these Sins, The land is full of bloody crimes, and the city is full of violence: Time forceth me to passe these two Particulars.

Now I come to apply the Text, and what I have said on it in reference to the Jews, to this Land wherein we live. And

I shall apply it (God willing) in these Considerations. First, What our condition was of late, we were in a *chain* under a base *Bondage* and *Slavery*. Secondly, Who were the *masters* of that *chain*. Thirdly, The *causes* wherefore GOD suffered us to come under such a sad *chain* of *bondage*. Fourthly, I shall in a word exhort all *Ranks* to Repentance, for our accessions to the making of this *chain*. Fifthly, I shall tell you, that we have great cause to blesse GOD, for breaking this *chain*. And, lastly, With all submission and reverence to the KING, his Commissioner's G R A C E, and this High Court of P A R L I A M E N T. I shall make bold to say, that GOD is calling at your hands to make a fourfold *chain*.

1. As to our condition of late these many years bygone, we were in a *chain*, we were brought and kept for many years, under a most base *Slavery* and *Bondage*, we were Slaves to Slaves, we were in a *chain* in all these respects, whereof I spoke in the Explication of the Text.

First, In a *chain*, because we were restrained and deprived of our National Liberty, a yoke of *Tyranny* and *Usurpation* was fast wreathed about our Necks: we had not power to act in any of our Publick Interests or Concernments, all our Civil Power and Authority taken away; yea, the Fountain of Power under GOD, taken away, the KING himself: our *Parliaments* razed to the foundation, our Civil and Criminal Courts made to run out of the right Channel, into a strang and new fancied *Commonwealth*: *Strangers* ruled over us, and some temporizing *Complacers* of our own Land, were larg worse than *Strangers*, such as our *Sequestrators*. We were in a *chain* also, in reference to our Church State, our Church Judicatories interrupted, hindered to proceed in their just and lawful *Businesses*, the General Assembly raised by *Sword-men*, a just judgement on the Church for our too much meddling in *Sword-matters*; so we were in a *chain* for want of our native Liberty and Freedom.

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Secondly, -

Secondly, We were in a *chain*, because our condition was sad and comfortlesse, we might have weep'd as the Jews did in their captivity, when they sat by the Rivers of Babylon. And I am sure, there was not any, that had a true Scots heart in their *Breast*, or the spirit of a man within them, or the true fear of GOD in their *Hearts*: none in *Scotland*, except some unnatural *Monsters*, and Treacherous active *Complices*, but it pierced their hearts through, to be chained in such a base *Bondage* as we were in for many years. Tell me, what *Honest*, *Godly*, or *Loyal* heart in *Scotland* could cease from bleeding, when they heard of that *Woful*, *Cruel*, *Bloody*, *Treacherous*, *Unparalleled*, and eternally to be *Anathematized* blow, in striking off that most *Pious*, *Glorious*, *Innocent*, *Sweet* *KINGS* *Head*, the best *KING* amongst the sons of men. O *Bloody* *Traitors*! *Traitors* that plotted it, acted it, or allowed it. So we were in a *chain*, for our condition was sad and comfortlesse.

Thirdly, We were in a *chain*; because our condition, was *Reproachful*, and *Disgraceful*: We were but a laughing-stock to our *Conquerours*, the object of their *contempt* and *scorn*, they did in effect but *Jeer* us, even the civilest of them, and they had no other cause; for they might have easily perceived the one half of us, cutting the others *Throat*. I know not, if any *Story* of *Scotland* holds out, that ever this *Land*, was brought under a more *disgraceful* and *contemptible* condition.

Fourthly, We were in a *chain* these many years, before this blessed *Revolution*; because we were under many sad and insupportable *Burthens*. Who can tell since the righteous Government of this *Land* began to be shaken, and the *KING'S* just *Power* and *Authority* was most unjustly and rebelliously wrested out of his *Royal Hands*, and since that *Ancient* and *Equal* Government was razed by *Traitors*, *Usurpers*, and *Tyrants*, what a vast, incredible *Treasure* of *Money*, hath been drained from this poor *Nation*? Have we not found, that our

our late *Rulers*, and that fancied *Commonwealth*, our late pretended *Parliaments*, and these *Traiterous*, *Bloody* *Usurpers*, their little finger heavier, than many of our *KINGS* *Legs* were, for many Ages and Generations? And any *Burthen* which the *Land* lyeth yet under, was occasioned and brought in by *Rebels*, *Usurpers*, and *Tyrants*, and let them be blamed for it so long as it shall continue.

Fifthly, We were in a *chain*; because these that kept us in *Bondage*, had a purpose that we should never escape, and therefore they made our *chain* heavy and strong: What were our *Citadels*, but as so many *chains* of Iron, to have kept this *Land* in a perpetual *Slavery*? But I proceed.

2. The second thing in the *Application* is, Who was it that made this *chain*? I cannot in this condescend on *Particulars*, although something might be said to this *Purpose*, which, it may be, a little piece of time will discover. I shall hold out some *Generals*: and as I said of the *Jews* *chain* and *captivity*, so do I say of *Scotland's* late *chain* and *Bondage*.

First, *GOD* made this *chain* for us, as a *Just Judge*, to punish us for playing *Jeshurun's* part, in kicking off our *Just Master*, and most *Gracious KING* of eternal memory.

Secondly, It is not improbable that several *Unnatural*, *Treacherous* and *Perfidious Monsters* amongst our selves, of each *Rank*, have had a *hand* in making the *chain* of our *Bondage*, and in helping to wreath it about our *Necks*, about the *Necks* of all *Estates* of the *Land*: about the *Necks* of our *Nobles*, *Barons*, *Burrows*, *Ministry*, *Commons*; that so they might rule all, and carry all at their pleasure, like petty *Princes*, and petty *Popes*.

Thirdly, That strong *chain* of *bondage*, was made and wreathed fast about our *Necks*, by a rebellious *Faction* of *Sectaries*; for it is far from our thoughts to impute that *Invasion* to the *Kingdom* of *England*; but to a *Bloody* and *Trai-*

terom Faction of Fanatics, and Sectaries, which kept their own Nation and Ours both in a chain of bondage. In a word, the spirit that moved most strongly and powerfully in making our chain, and putting it about our Necks, was a spirit of Error, Rebellion, Sectarism, a spirit of Madnesse, of Delusion, Treachery and Hypocrisie.

3. The third thing in the Application, was the Cause wherefore the L O R D suffered this sad chain of our bondage, to be wreathed about our Necks. In a word, beside these common Sins which reigneth through all Christendom, such as Atheism, Swearing, Profanity, Drunkenness, Uncleanesse, Barrenesse under the Gospel, &c. This Land was defiled with these particular Sins, contained in the Text, that is, with Bloody Crimes and Violence, and that in all these Respects, whereof I did speak in the Explication of the Text,

First, This Land was defiled with much Innocent Blood, by an unjust War, by rising up against the KING, a practice inconsistent with sound Divinity, against all Orthodox Doctrine: a practice contrary to Scripture, contrary to the Doctrine of the Ancient Church, and their practice contrary to the Confession of Faith: No King upon the account of his Intellectuals, Morals, or Religion, being to be suspended from the exercise of his Government, or denied submission too, by his Subjects. How many mournful Widows and Fatherlesse Orphans, have our late civil, or rather incivil Wars made in Scotland? How many poor creatures have been snatched away perforce, from their weeping Wives, and poor Babies, and sent out to be Soldiers, that knew not how to handle a Sword nor Arms? what could these do but be cut down like Beasts? And doth not the Blood of these poor creatures cry to GOD for Vengeance, against Rebels, Usurpers and Tyrants? Is not the Land defiled with much Innocent Blood by most unjust and cruel Sentences on Benches? Is not the

Land

Land defiled with much *Innocent Blood* upon *Scaffolds*? How many in *Britain* have been forced to lay down their *Heads* to the *Block*, within these few years of *Usurpation* and *Tyrannie*, and that for their *Loyalty* and *Fidelity* to their *Just* and *Native KING*? Hath not as *Noble*, yea, the most *Noble Blood* in *England* and *Scotland* been shed on *Scaffolds*? And which no *Story* can parallel, and which none that feareth *GOD* indeed, or any faithful *Subjects*, can speak of, but with *Horror*, *sad hearts*, and *Tears* in their *Eyes*, was not the *Royal Blood* of that *Blessed Martyr KING CHARLES* the 1, of *Eternal Memory*, Spilt on a *Scaffold*, in the *Famous City* of *London*, in the view of many *Thousands* of his *Dear, Loyal, Weeping Subjects*, who had no *Power* for the time, to deliver that *Innocent Lamb*, from the teeth of these *Bloody Cannibals, Dogs*, yea, *Devils Incarnat*? Thus was the *Land* defiled with *bloody crimes*. And was it not full of *Violence* also, full of *Unrighteousness*, *Falshood*, *Deceit*, *Cheating*, *Unjustice*, *Oppression* and *Robbery*, defiled with *Violence* of all sorts? What *Oppression*, *Injustice* and *Violence* was there by *Blind bands*, *Loan Money*, or rather taking mens *Means*, and *Imprisoning* their *Persons*, *Forcing* of *Consciences*, and severall things of that nature?

4. The fourth thing in the *Application* was, To *Exhort* all *Estates* in the *Land*, both *Church* and *State*, to *repent* and *mourn* before *GOD*, for our *Accession* to the making of that *Chain* of *Bondage*, and *Slavery*, wherewith this poor *Land* hath been fettered these many years bygone: It will never be well with *Scotland*, neither will *GOD* be fully pacified with us, and turn away his *Anger* wholly from us, till all *Ranks* of people in *Scotland*, *Nobles*, *Gentry*, *Burrows*: And in particular, till we of the *Ministry*, come to an ingenious *confession*, of our *Accession* to the making of the *Chain*. Shall we charge this on others, and wipe our own in such like the *Whore*? No, we are as *Guilty* as any, and *GOD* will extort a *Confession* from us, whether we will or no.

5. Let

5. Let us bless GOD who hath broken that *Chain of Tyranny, Usurpation and Bondage*, wherewith this poor *Land*, was so long and fast tyed: by reducing and restoring, our *Native KING*, to his just *Rights and Prerogatives*, and by restoring to us, the *Liberty, Freedom and Authority of Parliaments*. Let us admire and adore the *Wisdom of GOD*, who upon a sudden, *beseeled the Princes of Zion*, the great *Wits*, the cunning *Achitophels* and *Matchavels* of *Brittain*. Let us admire the *LORDS Out-witting, Over-topping, and Overturning* all the *Cabinet Councils* of that *Perfidious and Treacherous Cabal*. I say again, it is a duty well be-coming, this *High and Honorable Court of PARLIAMENT*, to bless GOD from your hearts, for breaking the *chain of our bondage*, by reducing and restoring Our *Native KING*, to his just *Rights, Royal Dignity and Power*, after such a sad and long *Exile*, by a pack of *false, greedy, ambitious, hypocritical, cruel, Bloody Murderers and Traitors*, who called themselves *Saints*, and that in despite of all the *Enemies of the Royal Family and Interest*, who were not few. And if any have yet a Bone in their *Stomack*, against the *KING, His Family and Authority*, time will try; for it is not all *Gold that Glisters*: *Mal-contents* will discover themselves one way or another: For *faired Loyalty* will soon be rubbed off, when occasion offereth. But let *Honor and Happiness* attend all that are cordially *Loyal*.

6. To close, Let it not seem *Presumption nor Vanity*, in such a poor weak man as I am, to say, that in my humble opinion, GOD is calling upon *KING and PARLIAMENT* to do two things. First, To break off all *unjust, illegall and Tyrannical chains*, which wicked and evil men have made, and fastened about the Neck of this poor *Kingdom*: and in this his *MAJESTIES Commissioner*, and this *Honorable Court of PARLIAMENT* have made a very considerable and noble *Progress*, to their eternal memory. Secondly, I humbly conceive that GOD calleth

to,

to KING and PARLIAMENT to make a Chain.

First, A Chain of Justice, for all such, who upon clear evidences shall be found guilty, of the Plotting, Contriving, or Acting in that Unparalleled Murder of the late KING, the betraying, or selling his MAJESTY, and the Ancient Honor and Liberty of this Nation.

Secondly, A Chain of new Laws, or the reviving of Ancient Laws, if they can be by more severe and terrible Sanctions, for preventing the like Treachery, Disloyalty and Usurpation in time coming: *Ex malis moribus oriuntur bona leges.*

Thirdly, A chain of Regulation in reference to Church-Government: Remember my words, it is the regulation of Church-Government by Civil Authority I speak of. I mean, that Church-Government be not suffered by the Civil Power, the KING and PARLIAMENT, to run without its own Channel, nor to be excentrick to Church Matters, but that it may be kept within its own Banks. I shall not use that Argument which some call a Fallacy, that is, to reason from the faults of Governments, against the Government from the outstretching of a Government, to the overturning of a Government, and yet that Argument was made use of in Anno 1638. But I may very lawfully and justly without Fallacy, in all equity, Argue from the outstretching of a Government, or from the abuse of it, to the Regulation of it, and putting of it within its own Channel. I think, that all Church-Government should be so Regulated by the KING and PARLIAMENT, that it be not suffered to cope with the Supream Authority of a Nation, much less to counteract thereto, least of all to overthrow the Supream Authority, that is Popish. I think, that Church-Government should be so regulated, that there be not in one Kingdom, two Supream Coordinat Powers to clash one upon another, and to distract and rent the Spi-

rite of the *Subjects*, so that they know not whom to obey : Whether the *KING* and the *Supream Civil Power*, or the *Supream Church Power* ? Did not the *Business* of 1648. speak out this too clearly, when the *PARLIAMENT* ordered one thing, and the *Church* the contrary ? This should be remedied by the *KING* and *PARLIAMENT*. I am no *Statis-man*, yet I take it to be beyond an *Ordinary Wit*, to make two *Coordinate Supream Powers* in one *Land*, consisting with the *Safety* and *Peace* thereof, especially a *Nation* that is *Monarchicall*. I conceive, that too many lay awrong *Foundation*, in reference to this matter; whereupon they build wrong *Superstructures*; for they look upon the *State*, *Civil* and *Ecclesiastick*, as upon two severall, distinct, independent *Bodies*, while as they are not two *Bodies*, but two parts of one and the same *Politick Body*, under one *Chief* and *Supream Civil Governour* : And although the *Supream Civil Authority* ought not to meddle immediately with *Things* meerly *Spiritual*, Such as the *Preaching* of the *Word*, *Administration* of the *Sacraments*, the exercise of the *Keys*, these things being committed by *CHRIST* to the *Minister* of the *Gospel*; yet it is proper for the *Supream Civil Magistrate*, to meddle with *Things* that are *Ecclesiastick*, to see the *Church* in His *Dominions* rightly *Constituted*, and rightly *Governed*: For in reference to the external *Regiment* of the *Church*, the *Supream Gubernative Power* is in the *Supream Magistrate*: And therefore the *Reformation* of *Religion*, without the consent, much less contrary to the *Will* of a *Supream Christian Magistrate*, hath no warrantable *Precedent* in *GODS Word*; but the very contrary is holden out there. See *Deuter. chap. 29. vers. 10, 11, 12. Josh. chap. 24. vers. 25. 2 King. chap. 23. 2 Chron. chap. 15. vers. 8. 17. 2 Chron. chap. 29. vers. 3. 10. 2 Chron. chap. 34. vers. 31, 32. Ezra chap. 10. vers. 3, 5. compared with chap.*

chap. 2. vers. 7. And severall other places of *Scripture* where, in the Chief Magistrate concurreth; or rather according to his Place and Power goeth before the people: But we find not where in *Scripture*, the people reforming, without the concurrence of the *Supream Magistrate*, even in the times of their worst Kings. And any who will deny that it so, in the beginning of *Christian Magistracy*, will shew themselves ignorant in *Antiquity*. And is it not more suitable and agreeable to *Reason*, more for the *Honour, Safety, and Stability* of a Church, and the Government thereof, and for the advancement of *Religion and piety* in a Land, that the Church depend rather upon the KING and *Supream Magistrate*, than upon popularity, the natural product whereof is confusion and tumult, as the breathing and wind of factions and schismaticall Spirits bloweth upon these waters? It is my humble opinion, that there ought to be such a chain of Regulation, put about Church-Government, as it shall not be lawfull for the Church to prescribe restrictions and limitations to the KING, before his admission to the Exercise of his Royal Power; such a chain of Regulation, as it may not be lawfull to the Church to declare against the KING, to stave Quarrels in matters of War, to purge Armies, and least of all, to exclude the KING'S Interest out of the state of the Quarrel, to force the KING to subscribe Papers and Declarations, contrary to his will; such a chain of Regulation, that it shall not be lawfull for Ministers to protest against the Magistrates Lawfull Power, in raising all sensible Persons in the Kingdom, for the just and necessary Defence thereof, and calling that necessary Duty a Sin; and a conjunction with the Malignant Party: a Principle and Practice inconsistent with the Safety of any Nation: a Protestation and Practice to be abhorred by all Modest and Loyal men: Clearly contrary to the Law of GOD, of Nature, of Nations: A Principle and Practice never heard of since the beginning of the World, in any

Story, Sacred of Profane : A Principle which ought to be well adverted, that the like may be prevented in time coming : A Principle and Practice to be Stigmatized, as well as the Remonstrance ; Such a chain of Regulation, as may lay a Restraint upon Ministers, from starting or venting Questions, Principles or Tenets, destructive to the Supreme Civil Authority, or which may have any tendency to unsettle Authority, and to shake the Peace of a Nation ; such as the Doctrine of opposing and resisting of KINGS by their own Subjects, through Force of Arms : the crying down the Authority and Affairs of a Free PARLIAMENT : Popular Reformation : the laying too much Stresse upon any Humane Draught whatsoever, as if it were the Basis and Foundation of Religion, or making any thing the rule of Faith, Worship, and Religious Practice, but the Word of GOD. All which may, and ought to be done with due respect and tenderneſſe too, and preservation of the Just Power, Liberty and Authority of the Church, according to the Holy Scripture, taken in its Native and Genuine Sense, and according to the Antient Primitive, and Apostolick Practice, and for the advancement of Godlineſſe and Peace, both in Church and State.

Laſtly, I humbly conceive, GOD calleth KING and PARLIAMENT, to make a chain of Power, which may gird the Laws about, and make them effectual by a vigorous Execution ; for a Law without Execution, is but a Bee without a Sting : And there can be no Law really executed, without Power. And therefore these who did wrest the Militia out of the Late Martyred KING'S hands, did in effect destroy all Law and Justice, by robbing the KING of the Sword, the choicest Flowre and Strength of the Crown : Necessity, Duty, Safety, the Peace and Quiet of the Land, the putting Law and Justice to a lively Execution, calleth for Power, that so Popery and Profanity, Violence, Robbery, and Oppression in the Land, Schism in the Church, Raptures in the State, Mutinies, Insurrections,

rebellions, Plottings, and Contrivances to involve the Nation in new Troubles by Malcontents, may be timely prevented and kept under; for though the face of the Waters appear smooth for the present, there is some stirrings at the Bottom, by these who have put on a present Mask of Loyalty, but are ready to pull off, when they can see their Opportunity. I crave Pardon for my boldnesse, in offering my rash Thoughts to His MAJESTIES Commissioners GRACE, and to his High and Honourable Court, in matters of so great Concernment; but I may say, I do it in all humility, and from a principle of Loyalty, and Love to my SOVERAIGN the KING, to the Country, and to my Mother Church, let Men construe it as they list, and so. I end, Giving Glory to the FATHER, SON, and HOLY GHOST. Amen.

GOD SAVE THE KING.

FINIS.
